

# CHURCH RECORD.

"Go ye into all the world, and preach the gospel to every creature."—*St. Mark, xvi. 15.*  
"And I saw another angel fly in the midst of heaven, having the Everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people."—*Rev. xiv. 6.*

CONDUCTED BY  
AN ASSOCIATION OF CLERGYMEN.

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## CIRCULAR.

*To the Friends of the Protestant Episcopal Church in the United States.*

Feeling that they are placed in a station of great responsibility, and anxious to obtain every means calculated to aid in the discharge of their important duties, the members of the Executive Committee of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church, affectionately address themselves to all who are disposed to promote their labour of love. Their object is information. The view of the wants of the church already presented to them would be sufficient to appal any who had not an Almighty arm to lean upon, but they wish that view completed. Not only the general outlines, but, as far as possible, the particulars, relative to the destitute sections of our country, are desirable:—the degree of ability, in those sections, to aid themselves:—the most eligible points at which to commence missionary labour:—the contiguity of Episcopalians scattered through the same region:—the best route for a missionary:—the disposition as well as ability on the part of the people:—and, indeed, all calculated to assist us in our present operations, or to enable us to lay before the society a full description of the field we are bound to cultivate. Clear and satisfactory information, we are well assured, will do much toward procuring a supply for the waste places. The friends of our Zion are numerous: many of them are wealthy, and they have already given us evidence that they are willing to make considerable efforts. We know that, in some instances, the information we desire cannot be expected from the destitute themselves. They are too remote, and too much cut off from intercourse with their more favoured brethren. We therefore hope that others, whether clergymen or laymen, who, from personal observation or the statements of judicious friends, have knowledge concerning them, will convey to us that knowledge.

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Another inquiry is, relative to persons qualified and disposed to act as agents, to explore, especially, the western states.

As missionaries will soon be wanted—as we indulge the hope that, before another year has rolled around, several will go forth to *prepare the way of the Lord*, we would invite the attention of our Rev. brethren to this subject. Those who are desirous of acting as evangelists are requested to inform us.

To the good work of rebuilding *the old wastes*, we would call the attention of such as are preparing for the ministry. There certainly cannot be a more delightful employment, or one better calculated to prepare for future usefulness. Will not those who are just about making their vows at the altar, be willing to go, at least for a short period, *to the scattered sheep of the house of Israel*?

Foreign missions occupy the attention of a part of the members of our communion, and it is undoubtedly our duty to engage, so far as we are able, in endeavours to reclaim the heathen. We have already procured funds for establishing a mission-school on the coast of Africa: the aborigines of our own continent have a strong claim on our attention—though indeed labours among them can scarcely be denominated foreign;—if, therefore, there be any who are willing to take their lives in their hands, and, for the sake of their Master, to go forth and proclaim him among the benighted Gentiles, we ask them to communicate with us.

The proceedings of the annual meeting of the Board of Managers, and those of the Executive Committee, acting under the authority of that board, together with such intelligence as we have hitherto procured, have been published in the Church Record, a missionary newspaper, issued by Mr. E. Littell of this city: to that, therefore, those who are desirous of further information concerning the operations of the society, are referred.

Editors of magazines, and all others, disposed to advance the interests of the church, are affectionately solicited to promote the circulation of this address.

Communications to the society are to be made to the Rev. George Boyd, corresponding secretary.

May the Lord direct us in all our doings with his most gracious favour, and further us with his continual help, that, in all our works, begun, continued, and ended in him, we may glorify his holy name; and, finally, by his mercy obtain everlasting life, through Jesus Christ our Lord.

By order.

JAS. MONTGOMERY,  
*Recording Secretary.*

Philadelphia, Nov. 1, 1822.

## ON THE DUTY OF MISSIONS.

One would suppose that a just appreciation of the value of the gospel, and a heartfelt interest in its precious truths, would necessarily prompt the most vigorous exertions to diffuse its blessings and to extend its influence. Yet how many are there, even of those who call themselves Christians, and some too, whose general conduct bears testimony to their sincerity in the faith, who, in regard to the great duty before us, appear to be totally indifferent; or if they manifest any sensibility to its obligation, it is expended in partial and inadequate efforts in favour of the scattered and destitute members of their own household of faith, without exciting one sympathetic emotion or impelling one generous exertion, for those who are sitting in the darkness of ignorance and error, in captivity to the power of Satan, without hope and without God in the world.

If such persons be not moved by the impulses of love and gratitude to God for the unspeakable gift of the gospel of his dear Son,—for the privileges, the consolations, and the hopes, with which themselves are blessed,—if they are not prompted by the yearnings of humanity and brotherly love, especially when they consider that an assurance of their own translation *from death unto life*, can with safety rest only on a consciousness of *loving their brethren* of mankind,—if these considerations do not operate upon them, I pray them to weigh the following observations.

You readily acknowledge that the commands of the Saviour, unequivocally expressed, are to be unhesitatingly obeyed. Now is there any command, in the whole scope of the gospel, more explicit than that which enjoins the diffusion of gospel privileges and blessings, throughout the habitable globe? and by necessary implication, the faithful use of all those means, and the constant requisition of all those energies which, humanly speaking, are necessary to effectuate the designs of Providence in this respect? You surely need not that I refer you to the numerous passages in which this duty is inculcated. It is sufficient that I direct your attention to the words of our *motto*. Remember too that this duty is obligatory at all times and under all circumstances. There has not been a period from the appearance of our Saviour upon earth to the present time, when it ceased to be imperative. The first converts to the cross were *missionaries* in the strict sense of the word. To spread abroad the glad tidings of salvation,—to declare the unsearchable riches of Christ to their perishing brethren around them, was their indefatigable employment, and constituted, at once, the pledge of their sincerity, and the source of their highest joys. The blessed Jesus was *sent* by his heavenly Father to save a world. Himself the



first and chief of missionaries, he has reflected eternal honour on the cause; and by his own example has both enforced the commands of his authority, and afforded a model for the imitation of those who, to the end of the world, shall follow him, though at an humble distance, in the same glorious career. In a word, missionary labours, and all the means necessary thereto, are essential to the propagation of Christianity—nay, are implied by its very nature. This heavenly light, which at first emitted only a few dubious rays, was destined to shine more and more, till the *whole earth* should be wrapped in its resplendence—till that day, foretold by all the holy prophets, when the knowledge of the Lord shall cover the earth as the waters cover the sea. The glory of this blessed consummation must redound to the name of the Lord; it will be his marvellous work. But yet, both reason and revelation assure us, that it will be brought about through the instrumentality of human agency. Every Christian, therefore, lies under a heavy responsibility in this respect, inasmuch as by the part he acts, he may be said to retard or to accelerate this mighty work. Hence the duty incumbent upon us all to be zealously affected in this good cause. For if it be a duty to co-operate with the designs of Providence, and no one of those designs be more obvious than that which has reference to the progressive spread of the gospel, then it necessarily follows, that every one is bound, according to the ability which God has given, to aid the cause of missions.

These considerations apply indiscriminately to all Christians. Yet the resulting obligation will be in proportion to their respective means, opportunities, privileges and blessings. If this be so, what a loud call is it upon the strenuous exertions of the members of our church! Blessed as a community with the means of doing good,—enjoying the most favourable opportunities, distinguished by peculiar privileges and blessings, how shall we answer for our comparative slothfulness in this field of Christian duty! How little has been done by us for the help of the Lord against the mighty! Shall we not be roused by the example of those, far less favoured than ourselves, who are applying all their resources and straining every nerve, to advance the kingdom of the Redeemer? Let us ever remember that from them, to whom much is given, much shall be required. With grateful emotions, we hail the indications, in our church, of a better feeling upon this subject. God grant that the interest may grow and increase, until it kindle in all our hearts such a flame of zeal and love in his service, as may consume every thought and imagination, opposed to the accomplishment of his high will.

FROM THE BOSTON RECORDER.

We are gratified to learn that a Mission establishment on the coast of Africa is contemplated by the "Protestant Episcopal Church" of this country. The "Executive Committee of the Society for Domestic and Foreign Missions," instituted by the Convention of that Church, have appointed Mr. Ephraim Bacon, a Catechist on that Station, with a view to his organizing a permanent mission. Mr. B. has already visited that country as an assistant Agent of the United States, and an abstract of his journal has been published since his return home. His personal acquaintance with the deplorable condition of those unenlightened tribes, and with the success that has attended the efforts of the "Church Missionary Society," has determined him to go forth as a labourer among them, and devote his life to the benevolent object of making known to them the Great Salvation.

We have been much gratified in the reading of his journal—~~not~~ even so much for the interesting facts it contains, as for the spirit of elevated and evangelical piety breathing through it. Much good, if we mistake not, may be confidently anticipated from the exertions of so enterprising and devoted a missionary.

Mr. B. is at present in this city soliciting aid for carrying his design into effect. Beside having the recommendations of the "Executive Committee" under whose patronage he will proceed on his mission, and also of Bishops Kemp and Moore, of Maryland, and of Virginia and North Carolina, the Bishop of the Eastern Diocese, Right Rev. A. V. Griswold, has expressed his "sincere desire that he may receive the aid and patronage of all Christian people; and especially of the members of the Eastern Diocese."

No Christian can have read the reports of the Church Missionary Society on their West African stations, without gratitude to God for the spirit that has been excited in behalf of that debased portion of our race, and also for the success that has crowned past exertions. Nylander, Johnson, Daring, Taylor and others, have laboured with apostolic zeal, and are now permitted to behold many hundreds, who but lately were bound in chains of voluntary and involuntary slavery too, rejoicing in the "liberty of the sons of God." They are encountering every danger, submitting to many privations, and fast wearing away their lives in this arduous service. We now have the opportunity of sending them assistance, and of co-operating with them in a cause in which every *American* ought to feel the deepest interest. Our land is polluted with slavery. A mighty debt is due from us to injured Africa. Nothing short of sending the Gospel to that continent will cancel it. The way is prepared; and let it not be unoccupied. Probably few of our readers are of the

Episcopal communion; but in this holy enterprise, who will ask to what denomination a pious and devoted Missionary belongs; or who will hesitate to assist *any* denomination that will advance firmly to the great work of preaching "Christ and him crucified" in the most dreary part of all the dreary realms of paganism and spiritual death! Send Missionaries to the heathen, who have the spirit of the Apostles; men, whose object it is to contribute all in their power to bring the whole world into subjection to Christ, and call them by what name you will; the image of Christ engraven on their hearts, gives them a claim to the patronage of every well-wisher to Zion's prosperity.

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*Remarks concerning the Establishment and Progress of the Episcopal Church in the United States.*

The history of the Episcopal Church, in this country, is calculated deeply to interest the feelings of all who are attached to her communion. The comparative eminence on which she at present stands, has not been reached without the most arduous struggles. It would be a difficult task to trace her progress with any degree of minuteness during the period which preceded the revolution, which severed these United States from the dominion of the mother country. In the subsequent observations, therefore, we shall limit ourselves to some general statements having reference to her condition posterior to that event. It may, however, with propriety be previously remarked, that several circumstances had combined to render the church unpopular prior to the revolution. In the first place, there was the apprehension entertained by many, that her influence would be used as a political engine for supporting and furthering the views and plans of the government; views and plans not always in accordance with the wishes of the Colonists. The people of these states, deriving their ideas from the institutions of Great Britain, and observing there the connexion between church and state, naturally supposed that the influence of the Episcopal Church in this country, would always be thrown into the scale of the government. It was professedly on this ground, that other denominations evinced such violence in their opposition to her interests. Collateral to this as a cause of her unpopularity, were the several efforts which had at various intervals been made to procure the episcopate for the church in the colonies, and the discussions and controversies which had resulted from the attempt. The grounds on which this application for a colonial bishop was opposed, were many of them, it is true, of a local nature, but the fear of church influence in the concerns of the government was un-



doubtedly the principal and most influential that was urged. It swayed in many instances the members of her own fold. And several, who were decided Church of England men, united, for this single reason, with the Dissenters in opposing the introduction of Episcopacy. The unpopularity of the church, originating from these causes, was greatly increased after the struggle for independence commenced, by the well known facts that many of the Episcopal clergy resigned their livings and left the country. And another distinct cause of the unpopularity of the church was the lamentable fact, that the characters of many of her clergy did not at all comport with the dignity of the sacred office. The most unlimited charity could not regard some of them in any other light, than as unprincipled adventurers, entirely regardless of the duties and the responsibilities of the holy religion in whose service they had engaged. The injurious effect produced upon the reputation of a church by men of such a character, could not be inconsiderable. Men who care but little about religion, not only can perceive the unfitness of such persons for their profession, but have their minds roused and embittered against the church that admits them. And when it is remembered that the original settlers of many of these states, were persons who had left their country to avoid persecution, and had bequeathed to their posterity both their prejudices and their sensibility on matters connected with religion, it cannot be supposed that the conduct of men of whom we speak, could have any other effect than to render the church, whose ministers they were, unpopular with other denominations. It happened, therefore, from the combined operation of the several causes above-mentioned, that when the peace of 1783 was proclaimed, and the friends of religion, scattered during a seven years war, began to rally round their respective standards, the Episcopal Church was found to be in a state of lamentable depression; her sanctuaries dilapidated—her altars deserted—her ministers banished—and her cause exceedingly unpopular. The extent of this desolation may be inferred from the fact, that for several years during the war, there was but one Episcopal clergyman within the present diocese of Pennsylvania; and at its termination the whole number did not exceed half a dozen. In New York, and the eastern states, there was a proportional diminution of the clergy. When to this view of what may be called the internal desolations of the church, we add the recollection of the universal prevalence of irreligion engendered by the usual licentiousness of war, we may form some idea of the disheartening prospects with which the scattered pastors of our communion commenced the work of rebuilding her waste places and collecting the dispersed members of the fold. They must have viewed her concerns

with much the same emotions as stirred in the bosoms of the Jews when, returning from the captivity of Babylon, they first beheld the desolations of the Holy City—and with the same zeal and resolution, as was manifested by the restored remnant of Israel in rebuilding the walls of Jerusalem, did they commence the labour of reorganizing the church, and adapting it to the change which had taken place in the civil affairs of the country.

The first step towards this important object, was taken at a meeting of several of the clergy from Pennsylvania, New York, and New Jersey, convened at New Brunswick, with whom were associated, more by accident than any preconceived plan, a few influential laymen. This meeting took place in May, of 1784, and separated, after having determined to meet again in October of the same year, with a view of procuring, if possible, a larger assembly of the clergy. The adjourned meeting was held at the time appointed, in New York, and not being adequate to meet fully the existing exigencies of the church, they contented themselves with uniting in a few general principles, upon which they should recommend the future establishment of the ecclesiastical governments of the respective states. These principles were simply in approbation of the Book of Common Prayer, of Episcopacy, and of a projected representation of the church by a body consisting of clergy and laity, who were to vote as distinct orders.

It is necessary at this point to interrupt the order of our narrative, for the purpose of noting the transactions of the churches in the eastern states, which were not generally represented in the meeting at New York in October, of '84. In March of the preceding year, an assemblage of the clergy had taken place in Connecticut, whose principal measure had been the recommendation of Dr. Seabury to the English bishops for consecration. This gentleman had sailed for England, and until the result of his application was known, it was deemed inexpedient and improper by the eastern clergy to unite in the proceeding of their brethren assembled in New York. Dr. Seabury being denied consecration by the English bishops, proceeded to Scotland, where he received it from the nonjuring bishops of that country.

In September, of 1785, the first regular convention of clergy and laity assembled in Philadelphia, from seven of the thirteen states extending from Virginia to New York inclusive, together with South Carolina, and proceeded to the alteration of the Prayer Book, and to the consideration of matters connected with the procuring of the Episcopacy. In the interim, Bishop Seabury had arrived and entered upon the function of his sacred office. Still the convention determined upon a renewed



application to the English bishops, and addressed to them a document relating to the subject. After arranging the outlines of an ecclesiastical constitution, the prominent feature of which was the provision made for a triennial meeting of the convention—appointed a committee to correspond with the English prelates during the recess, they adjourned. The address to the bishops was forwarded with the necessary credentials, to the American minister at the court of St. James, who immediately laid it before them. In the spring of 1786, a reply was received from the English prelates, expressing a willingness to comply with the object of the address, but requiring previously a view of the Book of Common Prayer, under its recent alterations. The book was forwarded to England, and soon after a letter arrived from the two archbishops, to whom the affair had been entrusted by bishops generally, expressing their views in relation to the changes. Their objections were subsequently satisfied by an extra convention assembled immediately upon the receipt of this second letter on the 10th October, 1786. A previous regular meeting had taken place in June of the same year, and the principal business transacted was the preparation and transmission of another address to the bishops, in reply to their first letter. The convention of October, it being now ascertained that the Episcopacy would be communicated to the churches of this country, proceeded to the inquiry, who were to be sent to England for consecration? and it appearing that Dr. White, of Pennsylvania, Dr. Provost, of New York, and Dr. Griffith, of Virginia, had been chosen for that purpose by the respective conventions of those states, they accordingly prepared for them the requisite testimonials. The two former gentlemen (Dr. Griffith having been prevented from accompanying them by domestic occurrences) embarked in the beginning of the following month for England, which they reached after a passage of 18 days. On the 4th of February, 1787, they were consecrated bishops in the chapel at Lambeth, by the Archbishop of Canterbury, the Archbishop of York, and two other prelates being present, and participating in the ceremony. On the 7th of April ensuing, “the newly consecrated bishops arrived at New York, and soon after commenced the exercise of the Episcopacy in their respective dioceses.” There were now in this country three bishops, two of whom had been consecrated in England, and one in Scotland. The perpetuation of the Episcopacy was not, however, deemed secure, inasmuch as under the ecclesiastical constitution of England, three bishops were necessary to a consecration, and the English denied the validity of Scottish Episcopal orders. And though the great body of the church in these states admitted the validity of Bishop Seabury’s orders, still the bishops who had been con-

separated in England, did not think it consistent with the faith pledged by implication to the English prelates, to unite with him in the consecration of a new bishop in this country, until those prelates had been consulted on the point—and arrangements were made for ascertaining their views. The difficulty, however, was soon after removed by the consecration of Dr. Maddison, of Virginia, in England, who had been sent over for that purpose. The required number being thus perfect, the Episcopacy was permanently established; in 1792, they united in the consecration of Dr. Clagget, of Maryland.

At this point let us pause, to recapitulate and reflect upon the important steps by which the church had advanced thus far so prosperously. We have seen a disjointed body of Christians, few in number, slender in influence, and disconnected by local prejudices and personal suspicions, at a period when the storm of a war had just subsided, during which many of their communion had been suspected of disaffection to the American cause, and which had left the minds of the people in a great measure loose as to subjects connected with religion—Under such circumstances, and at such a period, we have seen them, by a course of prudent, pious, well weighed measures, elevate the church from the dust, and place her on an eminence in respect to one particular, to which she could never attain under the most favoured circumstances of her colonial existence. We have seen the Prayer Book altered with a degree of discretion, care, and caution, which would hardly have been predicted. We have seen a general convention established, and constitutions formed by the respective dioceses, upon principles to which experience has thus far given the full weight of her sanction. We have seen the introduction in this country of a permanent Episcopacy, and our church thus permitted to enjoy in full, that form of government which was established by the Redeemer, and retained faithfully by the primitive Christians—which existed undisturbed by the rude hand of innovation for more than fifteen centuries—was preserved in safety during the excitement of the Reformation—and is now transmitted to this western world, a sacred legacy from that communion to which our churches once belonged. He must indeed be unaccustomed to observe the ways of Providence, who does not see in these circumstances, His controlling hand; and we would deny the name of Churchman to him, who would not express his thankfulness for this success to the Redeemer and Governor of the church. D. L.

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#### EMMANUEL CHURCH, NEWCASTLE, DELAWARE.

We rejoice truly in being able to give to our readers the following interesting notices respecting the consecration of the

church alluded to in the following article, and we are taking measures to obtain such information as may enable us in a short time to give a full history of it, as there are many particulars connected with the church which are important and interesting.

"On Tuesday morning, the 29th of October, this church was consecrated to the service of Almighty God, by the Rt. Rev. Wm. White, D. D., assisted by the Rt. Rev. James Kemp, D. D., Bishop of the Diocese of Maryland. This church, built originally, it is believed, in the year 1698, and never consecrated, had been for many years in a dilapidated and almost ruinous state; but within the last two years the congregation seems to have been inspirited with much zeal in the cause, and they have rebuilt and enlarged the church in a style of neatness and even elegance which does much credit to their zeal and liberality. Mr. Strickland, architect of this city, furnished the plan, and superintended the work gratuitously, and the whole appearance of the building is such as to produce the most pleasing emotions. It is finished with a tower and spire rising from the ground to the height of 130 feet. It is furnished with a fine clock placed there by the Trustees of the Common, showing a dial plate on each side of the tower. The reading desk and pulpit are arranged with great taste. The organ gallery, which is low, the only one in the church, is immediately behind the pulpit, similar to the one in St. Paul's Church, Baltimore.

"The services of the day were interesting, and were witnessed by numerous and attentive congregations. The consecration service was performed by Bishop White: the sentence of consecration read by the Rev. Ralph Willeston, rector of Trinity Church, Wilmington, Delaware: morning prayer by the Right Rev. Bishop Kemp, and an appropriate sermon by Bishop White, from the words of the 96th Psalm, 9th verse—"O worship the Lord in the beauty of holiness."—After which the holy sacrament of the Lord's Supper was administered.

"In the afternoon a sermon was delivered by the Right Rev. Bishop Kemp, and in the evening one by the Rev. Mr. Bedell, of St. Andrew's Church, Philadelphia. Rev. Mr. Clay is the present rector of the church.

"It is hoped that this may give a spur to the exertions of the Episcopalians of the state of Delaware, and that they may seek to restore the waste places, and to build the walls which have been long thrown down. Another church is building about 9 miles from Newcastle, which is in connexion with Emmanuel Church; and it is also understood that the zealous congregation in the town of Wilmington are commencing such arrangements as may eventuate in the building of an entirely new church in that town, the present church being nearly half a mile distant from the main body of the town."



## CONVENTIONS.

*New Hampshire.*—The Convention of the Protestant Episcopal Church in New Hampshire was held at Claremont on the 22d August. Parochial reports were received from eight parishes, presenting gratifying intelligence respecting the state and prospects of the small churches in that Diocese. The whole number of communicants, as reported, amounts to about 300. The number of clergy is 4, and parishes 8.

## FROM THE TROY POST.

The Convention of the Protestant Episcopal Church, which met in this city on Tuesday last, closed its session, after the despatch of much interesting business, on Wednesday evening. Previous to the assembling of the Convention, there were two ordinations by the Right Rev. Bishop Hobart: Mr. William Bury, and Mr. William S. Johnson, were admitted to the holy order of Deacons—Sermon by the Rev. William B. Lacey, Rector of St. Peter's Church, Albany.

Several sound and eloquent discourses were delivered by different members of the Clergy, on different days during the week.

On Thursday morning, a Sermon was delivered by the Rev. Wm. Berrian, Assistant Minister of Trinity Church, New York, before the Corporation for the relief of widows and children of Clergymen of the Protestant Episcopal Church in the State of New York. A collection was also made for the benefit of the Society.

On the afternoon of Thursday, the rite of Confirmation was administered by the Right Rev. Bishop of the Diocese; and between 30 and 40 persons then took upon themselves their baptismal vows.

## ORDINATIONS.

On Thursday, Sept. 19, at Christ Church, Quincey, the Right Rev. Bishop Griswold admitted to the holy order of Deacons, Mr. Benjamin Clark Cutler, of Boston, a graduate of Brown University. Morning prayers by the Rev. Dr. Gardiner, of Boston, and the sermon by the Bishop, from the text, "We have this treasure in earthen vessels, that the excellency of the power may be of God and not of us." 2 Cor. iv. 7. The holy communion was then administered by the Right Rev. Bishop, assisted by the Rev. Dr. Gardiner.

At an ordination held in St. John's Chapel, in New York, on Friday the 25th inst. by the Right Rev. Bishop Hobart, the Rev. Lawson Carter, Deacon, Rector elect of St. John's Church, Og-

densburgh, was admitted to the holy order of Priests. Morning prayer was conducted by the Rev. William Berrian, and an address, appropriate to the occasion, delivered by the Rev. B. T. Onderdonk, assistant ministers of Trinity Church.

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CONFIRMATIONS.

On Wednesday, the 18th of September, the Right Rev. Bishop Kemp held a confirmation at St. Bartholomew's Church, in Montgomery county, when thirteen persons received that holy rite.

On Wednesday evening, Sept. 18, the Right Rev. Bishop Griswold administered the holy rite of confirmation, in St. Matthew's Chapel, South Boston, to nine persons. Sermon by the Bishop.

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STATUTES ADOPTED AT THE ANNUAL MEETING OF THE GENERAL THEOLOGICAL SEMINARY OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES.

(Continued from p. 152.)

CHAPTER VIII.

*Of the Course of Study.*

1. The full course of study in this Seminary shall occupy three years, each year comprising two sessions; the first session commencing on the first Monday in November, and terminating the day immediately preceding the Sunday next before Easter; and the second session commencing on the Wednesday in Easter-week, and terminating the last Saturday in July; from which time there shall be a vacation until the first Monday in November. There shall also be a suspension of the exercises of the Seminary, from the day preceding Christmas-day, to the festival of the Epiphany inclusive, on Ash-Wednesday, on the festival of the Ascension, on Monday and Tuesday in Whitsun-week, and on all days of thanksgiving or fasting appointed by the ecclesiastical or civil authority.

2. There shall be three classes in the Seminary; the term of study in each of which shall be one year. The Students who enter the first year shall compose the third class; those advanced into the second year, the second class; and those into the third year, the first class.

3. The course of study in the different classes shall be as follows:

1. All the classes shall, on one day in each week, from the commencement of the first session of each year, and through the second session until the last of May, and as often on the

day appointed as he may require, attend the Professor of Pastoral Theology and Pulpit Eloquence, for the performance of the services of the Church, the delivery of original sermons, and the instructions and recitations, or other exercises, to which he may think proper to call their attention.

2. In addition to the above, the following course of studies shall be pursued:—

*Third Class.* This class shall attend the instructions of the Professors of Oriental and Greek Literature; of Biblical Learning, and the Interpretation of Scripture; and of the Evidences of Revealed Religion, and of Moral Science in its relations to Theology; at least one-half of their time being devoted, during the first session, to the first named of the above Professors.

*Second Class.* During the first session, this class shall attend the Professor of Oriental and Greek Literature; the Professor of Biblical Learning, &c.; and the Professor of the Evidences of Christianity. During the second session, they shall devote four-fifths of their time not occupied as above stated with the Professor of Pastoral Theology, to the Professors of Systematic Divinity, and of Ecclesiastical History, and the Nature, Ministry, and Polity of the Christian Church; and the remainder to the Professor of Biblical Learning, &c.

*First Class.* This class shall attend the Professors of Systematic Divinity and of Ecclesiastical History, &c.

3. The Faculty shall have power to make such alterations in this plan as they may find necessary.

4. Such arrangements shall be made by the Faculty as that each class shall attend some one of the Professors at least once in every day.

5. The Professors, in their respective departments, shall use as text-books such works only as are included in the course of study which has been, or may be, recommended by the House of Bishops, or as may be approved by the Faculty. And immediately after the close of each session, the Professors shall give notice, in such mode as they may think proper, of the day of the commencement of the next session, and of the books which will immediately be used by the class which next enters the Seminary.

6. In order more effectually to secure the benefits of the above course of study, every applicant for admission shall enter the Seminary, in the third class, at the commencement of the first session; unless, upon examination by the Faculty, he be found qualified to take his station in either of the other classes, or in the said third class at any period after the commencement of its first session: in either of which cases he may be admitted accordingly, and be entitled to the same rank and privileges as the original members of the class into which he enters.



7. Every Student in this Seminary must be a member of one of the classes, and engage in all the studies which appertain to his class.

8. At the close of the second session in each year the Students shall undergo an examination on their studies, by the Professors, in the presence of the Board of Trustees.

9. At the conclusion of the full course of study, each Student who shall have sustained his examination in a satisfactory manner, shall receive a testimonial of the same, signed by the Professors, and countersigned by as many of the Trustees as may be convenient.

#### CHAPTER IX.

##### *Of the Library.*

The entire charge and direction of the Library, and the disposal of such sums as the Trustees may, from time to time, appropriate to it, and of such as may be specially given for its use, shall be entrusted to a Library Committee, consisting of the Professors, the Librarian, and such other person or persons as the Trustees may, from time to time, associate with them: the said Committee to report their proceedings to the Trustees at all the meetings of that body.

#### CHAPTER X.

##### *Of the Theological Society.*

1. The Students of the Seminary shall be formed into a Society, to meet weekly during each session, for the purpose of discussing questions, delivering theses or sermons, declamation, and exercises in reading, and for other objects connected with their literary and theological improvement; and particularly for such religious exercises as are calculated to excite and cherish evangelical affections and pious habits.

2. The Constitution of the above Theological Society shall be formed, and alterations may be made therein, by the concurrent vote of the Faculty and of the Students.

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#### ST. MATTHEW'S CHURCH.

The funds procured toward the erection of this building have been raised, in great measure, by the exertions of ladies. May they not grow weary in well-doing!

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It is said that auxiliary societies are now forming in many parishes in Connecticut, in aid of the Protestant Episcopal Society for the promotion of Christian Knowledge, of that diocese. In New Haven there are two of these associations, one male, the other female, consisting of 60 members each. In Hartford

there are, likewise, two; the one comprising 60 gentlemen, the other 40 ladies. In Middletown similar societies exist, though the number of the members is unknown.

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#### CONTRIBUTION.

Thirty dollars have been contributed to our funds by an Episcopal Missionary Society in Salem, Massachusetts.

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#### LIBERAL BEQUESTS.

Among the legacies in the will of the philanthropist, Obadiah Brown, whose death was announced in our last Wednesday's paper, are the following:—

An annuity of 3000 dollars to the funds of the Friends' Yearly Meeting Boarding School, to be increased to 6000 dollars on the decease of his widow. An annuity of 1200 dollars, to be paid to twelve trustees for benevolent purposes, and to be distributed at their discretion, principally, but not exclusively, for the benefit of the Society of Friends, and to aid in the printing and dissemination of useful books for the promulgation of the gospel. An annuity of 60 dollars to the poor of six religious societies in this town, (ten dollars to each,) which are thus described in the will, written in 1814: "The two Baptist churches, the two Congregational, the Episcopalian or Church of England, and the Presbyterian church." Legacies of 1000 dollars to the Rhode Island Bible Society; and 500 dollars to the Peace Society.

[*Prov. Gaz.*]

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#### MISSIONARY MEETING.

The adjourned meeting of the Episcopalians of the city and its vicinity, for the purpose of promoting the objects of "The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States," will take place in St. James's Church, on Tuesday evening, Nov. 5, at 7 o'clock.

It is hoped that the interest of the members of the church in the glorious cause of the Society, will be evinced by a general attendance on that occasion. It is expected that several addresses will be delivered.

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